

Surah 3 Surah Aal Imraan

THE FAMILY OF IMRAAN

NAME OF THE SURAH: This Surah has been called *Surah Aal Imraan* (The Family of Imraan آل عمران) because verse 33 of this Surah makes mention of Imraan إمراة's family.

THE LINK BETWEEN SURAH BAQARA AND SURAH AAL IMRAAN

The two Surahs are linked in the following ways.

- UWhile Surah Faatiha emphasised that **only** Allaah must be worshipped, *Surah Baqara* cautioned against worshipping the bull (and similar idols). *Surah Aal Imraan* further emphasises that even Allaah's pious servants like Isa عيسى and his mother Maryam (R.A) also must not be worshipped.
- *Surah Baqara* ends with the words “...so assist us against the nation of **Kaafiroon.**” *Surah Aal Imraan* explains to the Muslims exactly who is meant by “**the nation of Kaafiroon.**” It tells the Muslims that the true Kaafiroon are those Mushrikeen who call on other gods to assist them because they believe that these gods possess the knowledge of the unseen and have the power to come to their aid. This was the practice of the Christians who used to call for help from Isa عيسى and his mother Maryam (R.A), both of whom were from the family of Imraan إمراة.
- While *Surah Baqara* briefly discusses all the central themes of the Qur'aan, *Surah Aal Imraan* focuses on four of the more important ones. These are:
- Towheed: Included in this discussion is a refutation of the polytheistic beliefs held by the Christians. Extra emphasis has been laid on rebutting the beliefs of the Mushrikeen.
- Risaalah: This proves the truth of Rasulullaah رسول الله's prophethood.
- Jihaad in Allaah's way.
- Spending in Allaah's way.

SUMMARY OF TOPICS CONTAINED IN THE SURAH

The Surah discusses four themes viz. (1) Towheed, (2) Risaalah, (3) Jihaad and (4) Spending in Allaah's way. Together with these themes, the Surah also offers replies to all the doubts that the Mushrikeen had with regard to Towheed and Risaalah. Towheed is discussed from the beginning of the Surah until the verse “**Would he instruct you to commit kufr after you had become Muslims?**” (verse 80).

Thereafter, Risaalah is discussed from the verse “**When Allaah took the pledge with the Ambiyaa...**” (verse 81) until the words “**...Whoever holds fast to Allaah has certainly been guided to the straight path**” (verse 101).

The verse **“O you who have Imaan! Fear Allaah as He should be feared and do not die except as Muslims ...”** (verse 102) begins the discussion on Jihaad which terminates with the words **“They shall suffer a painful punishment”** (verse 188). This part of the Surah begins with encouragement towards Jihaad and then discusses spending in Allaah's path as well.

This part of the Surah also provides a detailed reply to a question that the Kuffaar raised. The Kuffaar queried that if Rasulullaah ﷺ was the true messenger of Allaah and if Islaam was the true religion, why did he suffer injuries in the battle of Uhud and why did the Muslims lose the battle? A gist of this reply is that the Muslims were about to attain victory in the battle according to Allaah's promise but they slipped up by failing to obey Rasulullaah ﷺ's order to guard the mountain pass. It was this that led to their temporary defeat.

The four themes are then repeated in the concluding verses of the Surah. The verse **“To Allaah belongs the kingdom of the heavens and the earth and Allaah has control over all things”** (verse 189) repeats the discussion on Towheed. Thereafter, the discussion on Risaalah reopens with the verse **“Our Rabb, we have certainly heard the caller calling to Imaan, 'Believe in your Rabb!' so we believed”** (verse 193). The words **“For those who migrate, who are driven out of their homes...”** (verse 195) terminate the Surah with the theme of Jihaad and spending in Allaah's way.

SURAH AAL IMRAAN IN A NUTSHELL

The final Prophet Rasulullaah ﷺ has arrived. He should be followed and his message of Towheed should be accepted. Worship of Isa ﷺ and his mother Maryam ﷺ must be stopped. People should join forces with the final Prophet ﷺ and wage Jihaad to combat the Mushrikeen so that the message of Islaam can be propagated.

سُوْرَةُ آلِ عِمْرَانَ مَدِيْنَةُ مَكَّةَ الْيَوْمِ الثَّانِي عَشْرُونَ مَكَّةَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

الْم

1. Alif Laam Meem. (Allaah knows best the meaning of these letters.)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

2. Allaah (is He) besides whom there is no other Ilaah; (He is) The Living, The Maintainer.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

3. He revealed the Book (the Qur'aan) to you (O Muhammad ﷺ) with the truth, confirming that which was before it (the previous scriptures were in agreement with the fundamentals of our Islaam). And He (also) revealed the Torah and Injeel...

مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

4. ...from before as a guidance to man (with truth and justice) and He revealed the Furqaan (The Decider between right and wrong, referring to the Qur'aan). Verily those who disbelieve in the Aayaat of Allaah (those who misinterpret and do not believe in the Qur'aan) shall have a severe punishment. Allaah is Mighty, the Avenger (He has the might to punish those who disobey Him and those who corrupt valid beliefs).

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

5. Definitely nothing in the heavens or the earth is hidden from Allaah (even for a second, be it large or small).

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

6. He is the One who fashions (creates and shapes) you in the wombs as He pleases. (It stands to reason that something that is created cannot be worshipped.) There is no Ilaah but Him, The Mighty, The Wise.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلَةٍ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ⑥

7. It was He (Allaah) who revealed to you (O Muhammad ﷺ) the book which contains 'Muhkamaat' (clear and unambiguous) verses that are the mother (essence, core) of the Qur'aan and others that are 'Mutashaabihaat' (verses to which no specific or exact meaning can be given). As for those who have crookedness in their hearts, they pursue (try to interpret) the 'Mutashaabihaat', thereby seeking to cause mischief (causing doubts in the minds of the ignorant) and seeking their interpretation. None knows their interpretation except Allaah. Those who are sound in knowledge (who are not proud and are content with their intellectual achievements and the strength of their Imaan) say, "We believe in them (because our intellect falls short of understanding them). All (the Muhkamaat and the Mutashaabihaat) are from our Rabb." None take heed besides men of understanding.

رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ⑧

8. (Those who are sound in knowledge who are not proud and are content with their intellectual achievements and strength of Imaan pray to Allaah saying,) "Our Rabb, do not cause our hearts to stray after You have guided us. Grant us Your mercy (O turner of hearts, keep my heart steadfast on your deen) for verily You are the Great Giver" (of all things).

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ أَرِيبٍ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ⑨

9. "Our Rabb, surely You shall gather mankind together on a day (Qiyaamah) about which there is no doubt. Surely Allaah never fails to meet an appointment (never breaks a promise)."

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ⑩

10. Verily the riches and the progeny of the Kaafiroon shall not help them at all against (the punishment of) Allaah (as was seen in the Battle of Badr when the Mushrikeen were killed despite their wealth and numbers). These people will be the fuel of the fire.

كَذَابِ الْفِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ⑪

11. (The ways of the Kaafiroon are unjust) Like the ways of the people of Fir'oun and those (Kaafiroon) before them. They falsified Our Aayaat, so Allaah seized (punished) them for their sins. Allaah is severe in punishment (none can escape His punishment).

قُلْ لِلَّذِينَ كَفَرُوا سَعْتٌ وَلَٰكِنْ سَعْتُهُمْ لَا تُغْنِي عَنْهُمْ كُفْرَهُمْ وَلَا يُنصِرُهُمْ يَوْمَ الْقِيَامَةِ ۚ وَخَسِرُوا يَوْمَ الْقِيَامَةِ ۖ وَهُمْ فِي عَذَابٍ مُّشْتَرِكٍ ۚ

12. Say to the Kaafiroon, “You shall be overpowered (by the Muslims in this world) and gathered in Jahannam (in the Aakhirah), which is the worst of beddings (places).”

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَةِ الْقُرَآءَةِ تَقَاتُلَ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَهُمْ رَأَى الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ۚ

13. Indeed there was a sign for you in the two groups which met (during the Battle of Badr). One group fought in the way of Allaah (in the obedience of Allaah, referring to the Muslim army led by Rasoolullah ﷺ) while the other was (the group of) Kuffaar, who saw them (the Muslims) as twice their number with their very eyes (Allaah made the Muslims appear to the Kuffar as twice their number). Allaah strengthens with His aid whoever He wills. Truly in this is a lesson for those with foresight (those who can see the truth).

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثُ ۚ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۚ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ۚ

14. Beautified for mankind has been made the love of pleasures (that come) from women (there is no sin if this love is directed to one's lawful wife), children, large heaps of gold and silver, branded (pedigreed) horses, livestock and plantations. These are the luxuries of the worldly life (everlasting success is not acquired through luxuries) and with Allaah (in securing His pleasure) is a most excellent (place of) return (Jannah).

قُلْ أُو۟نِبْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ لَا يُؤ۟نَّبٰٓئُكُم بِخَيْرٍ مِّنْ ذَٰلِكُمْ إِلَّا الَّذِينَ اتَّقَوْا ۚ وَاللَّهُ يَبْصِرُ الْعِبَادَ ۚ

15. Say, “Shall I inform you of something better than that (better than the pleasures mentioned above)? For those who have Taqwa are gardens by their Rabb, beneath which rivers flow. There they shall live forever and (they shall also enjoy) purified (perfect) spouses and Allaah's pleasure (which is the greatest bounty). Allaah sees His bondsmen (and shall reward or punish them accordingly)” (Allaah knows every thing).”

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمْنَا فَأَغْرَقْنَا ذُرِّيَّتَنَا وَقَنَاعَدَابَ النَّارِ ۚ

16. (Those who have Taqwa are) Those who say, “O our Rabb, we certainly have Imaan (a prerequisite for forgiveness) so forgive our sins and save us from the punishment of the fire (of Jahannam).”

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَنِتَّةِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ⑦

17. (The people of Taqwa are) Those who exercise sabr, the truthful (in speech, at heart and in Imaan), the obedient, the charitable and those who beg forgiveness in the early hours of the morning (the period before dawn, which is a time of tranquillity when a Mu'min's du'aa is accepted).

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَاسِمُ الْقَسِطُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ⑧

18. Allaah is Witness (He clearly proves to His creation) that there is no Ilaah but Him and the angels and men of knowledge (are also witnesses to this, as proven by their worship and glorification). (Allaah is always) Maintaining (His creation) with justice (wisdom and sound judgement). There is no Ilaah but Him, The Mighty, The Wise.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ⑨

19. Definitely the only Deen (religion) with Allaah (acceptable to Allaah) is Islaam (to hand over oneself totally to Allaah). Those who were given the Book from before (the Jews and the Christians) differed only after the knowledge (of Touheed) came to them because of hatred among themselves (caused by their love for wealth, status and power). Whoever disbelieves in the revelations of Allaah, (he should remember that) verily Allaah is swift in taking account.

فَإِنْ حَاجُّوكَ فَقُلْ أَسَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ۖ أَسَلَّمْتُمْ فَأَنْتُمْ مُؤْمِنُونَ ۚ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرُ الْعِبَادِ ⑩

20. If they (the Kaafiroon) argue with you (O Muhammad ﷺ) then tell them, “I have surrendered myself (completely) to the obedience of Allaah and (so have) those who follow me.” Say to those who have been given the Book (the Jews and the Christians) and to the unlettered ones (the Arab Mushrikeen who had not studied the previous scriptures), “Have you become Muslims (have you surrendered yourselves to the obedience of Allaah)?” If they accept Islaam, then surely they are rightly guided, and if they turn away, then your duty is only to convey (the message of Islaam to them. You will not be held responsible for their wrongdoing). Allaah sees His bondsmen (and will reward or punish them for what they do).

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ⑪

21. Surely those who disbelieve in the Aayaat of Allaah and who unjustly (without just reasons) slay (and oppose) the Ambiyaa and slay (and oppose) those from mankind who command justice, give them the good news of a most painful punishment.

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَأْلَهُم مِّنْ نَّصِيرِينَ ﴿٢١﴾

22. They are the ones whose actions (efforts) have been wasted in the world and in the Aakhirah. They shall have none to assist them (against Allaah's punishment or save them for martyring 43 Prophets and 170 pious persons in one day).

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بِهِمْ ثُمَّ يَقُولُوا فَرِيقٌ مِّنْهُمْ
وَهُمْ مُّعْرِضُونَ ﴿٢٢﴾

23. Have you not seen (the time when) those (Jews) who had been given a portion (free of distortions) of the Book (the Torah) were called towards Allaah's book so that it may judge (disputes) between them? (However, instead of responding) A group of them then turned away in opposition (in accepting the command of Allaah's Book because of selfish desires and vile opposition).

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمْسَسَنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّبَهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٣﴾

24. This (turning away) is because they say, "The Fire will touch us only for a limited number of days (we may therefore do as we please)." The things that they fabricate (such as this belief of spending only a short while in Jahannam) have deceived them in their religion (because of which they sin shamelessly and behave insolently).

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٤﴾

25. How will it be (What will their condition be) when We gather them for a day about which there is no doubt (the Day of Qiyaamah), when every soul is repaid in full for what it earned (regardless of how little it may have been) and people will not be oppressed (people will not be punished for sins they did not commit)?

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ
بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥﴾

26. Say, "O Allaah, Owner of (all) kingdom, You bestow kingdom on whoever You please (to the Muslims) and snatch away kingdom from whoever You please (from the Romans, Persians, Jews). You grant honour to whoever You please and disgrace to whoever You please. In Your hand is all good (If evil does not exist with good, good cannot be recognised as good. Good is attributed to Allaah but not evil.). Verily You are Able to do all things."

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

27. “You enter (change) the night into the day and enter (change) the day into the night (Allaah controls all changes). You bring forth the living from the dead (such as a chicken from an egg or a Mu'min from a Kaafir) and the dead from the living (such as an egg from a hen or a Kaafir from a Mu'min) and give sustenance to whoever You desire without count.” (Allaah gives unlimited material and spiritual sustenance to whoever He wills.)

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَالِلَّهِ الْمَصِيرُ ﴿٢٨﴾

28. The Mu'mineen should not take the Kaafiroon as (close) friends instead of (in place of fellow) Mu'mineen. Whoever does so has no connection with Allaah; (The Mu'mineen may not befriend the Kaafiroon) unless you (urgently) need to safeguard (yourselves) from them. Allaah warns you of Himself (to be aware His punishment). (Mu'mineen should therefore place their love, confidence and reliance in Him Alone). To Allaah is the return (on the Day of Qiyaamah when people will have to account for what they did in the world).

قُلْ إِنْ تَخْفَوْنَ مَا فِي صُدُورِكُمْ وَتَبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

29. Say, “Whether you hide (from people) or reveal (to them) what is in your bosoms (in your hearts, such as your friendship with the Kaafiroon), Allaah knows it (nothing is hidden from Him). He knows what is in the heavens and what is in the earth, and Allaah is Able to do all things (including punishing wrongdoers).”

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

30. On the day (of Qiyaamah) every soul shall find all the good which it had done present before it (when every person's book of deeds will be presented to him/her). (On that day) It will wish that there is a great distance between it and the evil which it perpetrated. Allaah warns you of Himself (To be aware of His punishment). Allaah is Compassionate towards His bondsmen (and has therefore warned them about these events).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

31. Say (O Muhammad ﷺ), “If you love Allaah then follow me (Muhammad ﷺ), Allaah will then love you (He will reward you and grant you numerous material and spiritual blessings) and forgive your sins. Allaah is Most Forgiving, Most Merciful.”

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣١﴾

32. Say, “Obey Allaah and the Rasool (Muhammad ﷺ by practising the Sunnah).” If they turn away, then (bear in mind that) surely Allaah does not like the Kaafiroon.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٢﴾

33. Certainly Allaah selected Aadam (عليه السلام), Nooh (عليه السلام), the family of Ibraheem (عليه السلام) and the family of Imraan (عليه السلام) from the entire universe (by selecting Prophets from among them). (The Imraan (عليه السلام) referred to here is the father of Maryam (عليه السلام).)

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٣﴾

34. They were descendants of each other. Allaah is All Hearing, All Knowing. (Therefore, all His actions are based on sound and thorough knowledge.)

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

35. (Remember the time) When the wife of Imraan (Hanna bint Faqudha conceived a child and) said, “O my Rabb, I vow to You (to dedicate to Your service) what (child) is in my belly to be free (from all worldly duties and dedicated only to Your service), so accept (this vow) from me. Verily only You are The All Seeing, The All Knowing (You know my intention and sincerity).”

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٥﴾

36. When she delivered the child, she said (in sadness), “My Rabb, I have delivered a girl” (out of sorrow). Allaah knows best what she delivered (He knew best the value of the baby girl). Male and female are not alike. (She said further,) “I shall name her Maryam and I seek Your protection for her and for her offspring from the accursed Shaytaan.”

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَ هَارِزَاقٍ قَالِ لِمَ يَمُرُّ بِكَ هَٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٦﴾

37. Her Rabb accepted her (accepted Maryam from her mother) with special acceptance,

granted her an exceptional upbringing and placed her in the custody of Zakariyya عليه السلام. Whenever Zakariyya عليه السلام went into the chamber (her room where she lived and worshipped Allaah), he found food by her (including fruit that was not in season). He said, “O Maryam, from where did you get this?” She replied, “It is from Allaah. Allaah provides for whom He pleases without count (without limit, in a manner that is beyond one’s comprehension and imagination).”

هَٰذَاكَ دَعَا زَكْرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

38. At this point (when it occurred to him that just as Allaah can supply Maryam with fruit that are out of season, He can give children to Zakariyya عليه السلام and his wife even though they had passed the age of bearing children) Zakariyya عليه السلام prayed to his Rabb saying, “My Rabb, grant me pure (pious) children from Yourself (by Your grace). Without doubt You hear all prayers (and accept them).”

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

39. So the angels (Hadhraat Jibra'eel عليه السلام) called to him while he stood praying in the chamber (the place where he worshipped Allaah), “Allaah gives you the good news of Yahya who shall confirm the word from Allaah (will confirm the prophethood of Isa عليه السلام) and (who shall be) a guide, chaste (completely without carnal passions) and a Nabi from the righteous.”

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكِ قَالَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

40. He said, “My Rabb, how can I have a son when old age has already reached me and my wife is barren (unable to bear children)?” He (Allaah or Jibra'eel عليه السلام) replied, “It (the matter) shall be such. Allaah does as He pleases (and none can deter Him).”

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ أَيْتُكَ أَتَكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا وَادَّكُرُ رَبُّكَ كَثِيرًا وَسِيحَ بِالْعَنِيِّ وَالْإِكْبَارِ ﴿٤١﴾

41. He (Zakariyya عليه السلام) said, “O my Rabb, fix a sign for me (by which I may know that my wife has conceived).” Allaah said, “Your sign is that you shall be unable to talk to people for three days, except by indications (signs). Remember your Rabb abundantly (express gratitude to Him) and glorify Him (worship Him) by night and day.”

وَإِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾

42. (Remember the time) When the angels said, “O Maryam, certainly Allaah has chosen you (to bear a special child without any man even touching you), purified you (blessed you with noble qualities and a pure disposition) and preferred you above all the women of the world (no other woman in the world was blessed with these virtues).”

يَمْرِيْمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِيْنَ ﴿٤٣﴾

43. “O Maryam, obey your Rabb, prostrate yourself and bow (in salaah) with those who bow.” (The various aspects of worship mentioned here denote all types of worship)

ذٰلِكَ مِنْ اَنْبَاءِ الْغَيْبِ نُوحِيْهِ اِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ لِيَحْكُمَ بِمَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿٤٤﴾

44. These are from the narrations of the unseen that We inspire you with (O Muhammad ﷺ). You were not present with them (with Zakariyya ﷺ and the other caretakers of Baytul Maqdas) when they cast their pens (into the river to determine) who will be the guardian of Maryam. You were (also) not present with them when they disputed (about who should care for her). (When every caretaker of Baytul Maqdas wanted to care for Maryam because she was the daughter of their guide, they decided to throw their pens into the Jordan River and hand her to the custody of the person whose pen did not sink to the bottom. It was in this manner that Zakariyya ﷺ became her guardian. Allaah makes it clear in this verse that Rasoolullaah ﷺ could have had knowledge of these happenings only by way of divine revelation. This proves that he was truly a Prophet of Allaah.)

اِذْ قَالَتِ الْمَلٰٓئِكَةُ يَمْرِيْمُ اِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۚ اَسْمُهُ الْمَسِيْحُ عِيسٰى ابْنُ مَرْيَمَ وَجِيْهًا فِى الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ﴿٤٥﴾

45. When the angels said, “O Maryam, indeed Allaah conveys to you the good news of a word (a child) from Him (Isa ﷺ is referred to as Allaah's word because he was created directly by Allaah's instruction of “Be!” and not by the usual means of conception). His name shall be Al Maseeh (“the blessed one”) Isa the son of Maryam. He shall be celebrated in this world and in the Akhirah and he will be from among those brought close (to Allaah).”

وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا وَمِنَ الصّٰلِحِيْنَ ﴿٤٦﴾

46. “He shall speak to people from his cradle and when middle-aged, and he shall be among the pious.” (during his second coming)

قَالَتْ رَبِّ اِنِّىْ يَكُوْنُ لِيْ وَلَدٌ وَلَمْ يَمَسِّنِىْ بَشَرٌ ۚ قَالَ كَذٰلِكَ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ۚ اِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿٤٧﴾

47. She (Maryam) said, “O my Rabb, how can I bear a child when no man has touched me?” He (the angel) replied, “It (the matter) shall be such. Allaah creates whatever He wills (and in whichever way He wills. No limits can be placed on His power). When He decides (to create) anything, He merely says, 'Be!' and it becomes (as He desires).”

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ

48. "He (Allaah) shall teach him (Isa) the book (the previous scriptures as well as the Qur'aan and the Sunnah because he will return to the world before Qiyaamah), wisdom (of things), the Torah and the Injeel."

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ ۚ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ إِلَىٰ أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْصَرَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمِمَّا تَدَّخِرُونَ ۚ فِي بُيُوتِكُمْ إِنِّي ذَاكٌ لَّكُمْ آيَةً إِن كُنتُمْ مُّؤْمِنِينَ ۙ

49. "(Allaah will also make him) a Rasool to the Bani Israa'eel (and he shall tell them), 'Indeed I come to you with a sign (a miracle) from your Rabb (to prove that I am Allaah's Rasool). (The miracle is that) I can fashion for you out of clay the likeness of a bird, then breath onto it and it becomes (a living) bird by the permission (order) of Allaah. (To prove the claim of Prophethood). I cure him who was born blind and the leper, and I raise the dead with the permission of Allaah. I can (also) inform you of what you eat and what you store in your homes. Surely in this is a sign for you (that I am truly Allaah's messenger by informing you of these events and others to occur) if you are Mu'mineen."

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَآيَاتٍ لِّكُم بِبَعْضِ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَالطَّاعُونَ ۙ

50. "I (have come to) confirm the (general principles and injunctions of the) Torah that was before me, to make lawful for you some of that which was forbidden for you and I come to you with a sign from your Rabb. So (now that you have seen the miracles, you ought to) fear Allaah and obey me" (once you have seen the signs and now accept what ever Muhammad ﷺ says)."

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ۙ

51. "Verily Allaah is my Rabb and your Rabb, so worship (only) Him (without ascribing partners to Him). This (believing in Allaah, obeying His Rasool and thus gaining His pleasure) is the straight path."

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۖ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّكَ مُسْلِمُونَ ۙ

52. When Isa عليه السلام sensed kufr (the intention to cause enmity and harm) from them (the Jews), he said, “Who shall be my helpers towards (spreading the Deen of) Allaah?” The Disciples (first two, then others followed) replied, “We shall be the helpers (of the Deen of) Allaah. We believe in Allaah and you be the witness that we are indeed Muslims (subservient to Allaah).”

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٢﴾

53. “Our Rabb, we believe in what You have revealed (the Injeel) and we have followed the Rasool (Isa عليه السلام), so record us among those who have testified (to the truth of Towheed and Isa عليه السلام).”

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ ﴿٥٣﴾

النَّارِ
الْأُولَى

54. They (the Jews and all enemies of Islaam) planned and Allaah planned, and Allaah is the best of planners (Allaah's strategies are best and cannot be overpowered by anyone). (Consequently, when they decided to kill Isa عليه السلام, Allaah raised him to the heavens and made someone else who looked like him be killed in his place.)

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنِ مَرْيَمَ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٤﴾

55. When Allaah said, “O Isa, I shall take you away (from this world), raise you to Me (to the heavens), purify you from (the company of) those who disbelieve and make those who follow you above (superior to) those who disbelieve (the Jews) until the Day of Qiyaamah. Then to Me shall you all return and I shall judge between you concerning those things about which you differed.” (Rasulullaah عليه السلام has mentioned that Isa عليه السلام will return to the world before Qiyaamah, when he will follow the Shari'ah of Islaam, kill Dajjaal, destroy the cross, marry, lead the Muslims and then pass away.)

فَأَمَّا الَّذِينَ كَفَرُوا فَاعْزِزْ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٥﴾

56. “As for the Kaafiroon, I shall punish them with a severe punishment in the world and in the Aakhirah. They shall have no helpers (to assist them against Allaah's punishment).”

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٦﴾

57. “As for those who have Imaan and do righteous acts, they will be given their rewards in full. Allaah does not like the oppressors (the unjust).”

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٧﴾

58. These (past narrations) are from the Aayaat and wise reminders that We recite to you (O Muhammad عليه السلام, you therefore have knowledge of them even though you were not present there when they occurred).

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

59. Verily the likeness (creation) of Isa عليه السلام (without a father) with Allaah is as the likeness of Aadam عليه السلام (who was created with neither a father nor a mother). He (Allaah) created him (Aadam عليه السلام) from clay then said to him, “Be!” and he became (a living man). (Therefore, just as none regard Aadam عليه السلام to be a god because he was born without parents, so too Isa عليه السلام should also not be regarded as a god.)

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾

60. This is the truth (without additions or deletions) from your Rabb so do not be of those who doubt.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ نَأْتُوا نَفْسًا وَنَفْسًا وَانْفُسَكُمُ ثُمَّ نَبْتَهِلْ فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

61. Whoever disputes with you (O Muhammad ﷺ) concerning this (concerning the birth and death of Isa عليه السلام) after the knowledge (revelation) has come to you, then say to them, “Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves. Then we shall (collectively) pray sincerely (to Allaah) and place Allaah's curse on the liars.” (When Rasulullaah ﷺ invited a Christians delegation to Mubaahala, they declined because they realised that they stood no chance against a Prophet of Allaah.)

إِنَّ هَذَا هُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

62. Verily this (incident of Isa عليه السلام as reported in the Qur'aan) is certainly a true narrative. There is no Ilaah but Allaah and surely Allaah Alone is The Mighty (and therefore has no need for children or partners), The Wise.

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

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63. If they turn away (from Imaan), then without doubt Allaah is Aware of those who cause corruption (and He shall punish them for their sins).

قُلْ يَا هَلَالِكُ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

64. Say, “O People of the Book! Come to (unite on) a word (a matter of belief) that is common between us and You; that we worship none other but Allaah (we proclaim that we are Muslims)

and monotheists), that we do not ascribe any as equal (as partner) to Him and that we do not take each other as gods besides Allaah (we do not worship any prophet, saint, scholar).” If they turn away (refuse to accept the proposal) then say, “Be witness that we are certainly Muslims (we have surrendered ourselves to Allaah's commands).”

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

65. O people of the book! Why do you argue about Ibraheem (claiming that he belonged to your religion) when the Torah and Injeel were revealed only after him (How could he then be a Jew or a Christian)? Do you not understand (that your claims are absurd and illogical)?

هَآأَنْتُمْ هَؤُلَاءِ حَآجَجْتُمْ فِيمَآ لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَآ لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

66. Behold! You are the ones who argued about matters about which you had knowledge about (concerning Moosa عليه السلام and Isa عليه السلام), so why do you now argue about that which you have no knowledge (concerning Ibraheem عليه السلام's religion)? Allaah knows (everything and the creed that Ibraheem عليه السلام followed) and you do not know.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

67. Ibraheem عليه السلام was neither a Jew nor a Christian, but he was Hanif (one inclined towards the truth and averse to all false creeds) and a Muslim (subservient to Allaah in all matters). He was never from the Mushrikeen.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

68. Verily those closest to Ibraheem عليه السلام (those who can most rightfully claim a relationship with him) are the ones who followed him and this Nabi (Muhammad ﷺ), as well as those who have Imaan (the Ummah of Ibraheem عليه السلام and Muhammad ﷺ are most like him). Allaah is the Protecting Friend of the Mu'mineen (when they fulfil His commands).

وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦٩﴾

69. A group of the Ahlul Kitaab yearn (have a strong desire) to lead you (Muslims) astray (but Allaah will protect the Muslims from the plots of the Kuffaar). They lead only themselves astray (by falling deeper into kufr and accumulating sins to their names) but they do not realise it (do not yet understand).

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَانْتُمْ تَعْمَلُونَ ﴿٧١﴾

ΣΥΝΟΛΟ

وَقَالَتْ ظَافِرَةُ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهِ النَّهَارِ وَانْكُرُوا آخِرَهُ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٧٦﴾

وَلَا تُؤْمِنُوا إِلَّا بِالْمَنِّ تَعِبَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٧٧

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾

وَمَنْ أَهْلُ الْكِتَابِ مَنْ إِنْ تَأْمَنُهُ قِبْطَ رِئُودِهِ إِلَيْكَ وَ مِنْهُمْ مَنْ إِنْ تَأْمَنُهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿١٥﴾

75. From the Ahlul Kitaab there is he who, if you trust him with a wealth of treasures, he will return it to you (because of his honesty). Then there is (also) he (from the Ahlul Kitaab) who, if you trust him with (even) a single Dinaar (gold coin), he will not return it to you unless you keep standing over him (unless you persistently demand your dues from him). This is because they say, "We have no obligation towards the unlettered people (towards the Arabs and all those who do not follow our religion)." They lie about Allaah (by saying that Allaah commanded them to act in this manner) knowingly (knowing that they are lying because Allaah has never permitted anyone to act treacherously in fulfilling the trusts of others).

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٥﴾

76. Yes (they certainly do have an obligation to be honest towards others) ! He who fulfils his pledge (all his promises to Allaah and to people) and possesses Taqwa (abstains from corrupt thoughts, despicable actions and all evil), then (they should bear in mind that) surely Allaah loves those with Taqwa (and will reward them abundantly).

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٦﴾

77. Verily those who (because of their greed for wealth and fame) purchase a small gain (of this world) at the cost of (breaking) Allaah's covenant (with them) and (at the cost of breaking) their oaths (that they made to aiding every Prophet, because of their greed for wealth and fame), such people have no portion (of good) in the Akhirah. Allaah will neither speak to them (with compassion) nor look at them (with mercy) on the Day of Qiyaamah, and will not purify (forgive) them. They shall have a painful punishment.

وَأَنَّ مِنْهُمْ لَفِرْقًا قَلِيلًا يُشْرِكُونَ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78. Indeed among them (among the Ahlul Kitaab) is a party who twist their tongues with the Book (When reciting the Torah) so that (by their false tone and faulty manner of reading) you may regard it (the fabrications that they recite) as part of the Book when it is really not part of the Book. They say that it is from Allaah when it is not (at all) from Allaah and they knowingly lie about Allaah.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾

79. It is not possible that Allaah gives any human a Book, wisdom (a Shari'ah) and Nubuwwah (Prophethood), and then he (the Prophet) says to the people, "Leave Allaah and

worship me.” He (the prophet) would rather say, “Become the people of your Rabb (devoted to Him only and calling others towards Him) because you are teaching the Book and because you are studying it (Become scholars, doctors, jurists, saints by studying and teaching the Qur’aan).”

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ٨٠

80. And he (the Prophet) will not instruct you to take the angels and the Ambiyaa as gods. Would he instruct you to commit kufr after you had become Muslims? (It is clearly impossible for any Prophet to do this. Therefore, no Christian can claim that Isa عليه السلام instructed them to worship him, his mother or Jibra'eel عليه السلام.)

وَلَا أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا
وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ٨١

81. (Remember the time) When Allaah took the pledge with (all) the Ambiyaa (saying) “(Take hold of) Whatever I give you of the Book (divine scriptures) and wisdom, and then when there comes to you a Rasool (Muhammad ﷺ) confirming what is with you, you must believe in him and you must assist him.” He (Allaah) said, “Do you agree and accept My pledge?” They replied, “We agree!” He said, “Then bear witness and I will be a Witness with you.” (The Ambiyaa then also took the same pledge from their followers.)

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ٨٢

82. So whoever (from the followers of the Prophets) turns back after this (pledge to believe in and to assist Rasulullaah ﷺ), then they are the disobedient ones.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ٨٣

83. Do they (those who turn away from the pledge) seek a Deen besides the Deen of Allaah (the Deen of Islaam) when all within the heavens and the earth willingly or unwillingly surrender to Him and (when it is) to Him (that) they will all be returned (for reckoning on the Day of Qiyaamah)?

قُلْ أَمَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ٨٤

84. Say, “We have Imaan in Allaah, in that which was revealed to us, what was revealed to Ibraheem عليه السلام, Ismaa'eel عليه السلام, Is'haaq عليه السلام, Ya'qoob عليه السلام, the

descendants (of Ya'qoob who were prophets), and that which was revealed to Moosa عليه السلام, to Isa عليه السلام and to all the Ambiyaa from their Rabb. We make no distinction between any of them (between any of the Prophets by believing in some and rejecting others) and to Him have we surrendered (we obey all His commands).”

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

85. Whoever seeks a Deen besides Islaam (which is easy, complete, perfect, natural), it shall never be accepted from him and he will be among the losers in the Aakhirah (because he will suffer punishment in Jahannam for rejecting the natural Deen and for making an incorrect choice).

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾

86. How can Allaah guide people who commit kufr after (having) Imaan, (after) they testified that the Rasool (Muhammad ﷺ) is certainly true and (after) clear proofs (the Qur'aan and other miracles) had come to them? Allaah does not guide the oppressive ones (such as these people who are proud, jealous and who love wealth and status).

أُولَٰئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

87. These are the ones whose punishment shall be that on them will be the curse of Allaah, the angels and mankind at large.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾

88. They will live forever in this (curse and the resultant punishment in the Aakhirah). The punishment shall not be lessened for them, neither shall they be granted respite (relief for even a little while).

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

89. (Such will be the lot of all) Except those who (sincerely) repent (are remorseful and repent with a true heart) afterwards (after their wrong) and make amends (to rectify the wrong they did and do good acts). Surely Allaah is Most Forgiving, Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾

90. Verily those who commit kufr after (having) Imaan and then increase in kufr, their repentance shall never be accepted (when they are in the throes of death). These are indeed the ones gone astray. (wandering in the valleys of deviation).

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُّقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ٩١

91. Verily those who commit kufr and die as Kuffaar, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom (to save themselves from punishment on the Day of Qiyaamah). For them shall be a painful punishment and they shall have no helpers (to save them from Allaah's punishment; without Imaan, no action is acceptable).

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٩٢

92. You shall never reach (true, perfect) righteousness until you spend of that which you love. Whatever good (wealth) you spend, Allaah is certainly Aware of it (Allaah knows exactly where, when, how and why you spend and He will reward you for it).

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ٩٣

93. (Because the Jews regarded camel meat to be unlawful for themselves, they criticised the Muslims for eating camel meat, saying that the Muslims also ought to refrain from eating camel meat because this was forbidden in the Deen of Ibraheem ؑ, whom the Muslims claimed to follow. Allaah refutes this criticism by saying,) All food was lawful for the Bani Israa'eel except that which Israa'eel (Ya'qoob ؑ) forbade for himself (such as camel meat, which he did because of a vow he had taken) before the Torah was revealed (this prohibition therefore could not have applied to Ibraheem ؑ because he lived long before Ya'qoob ؑ). Say, "Bring the Torah and read it to us if you are truthful (in your claim that camel meat was forbidden for Ibraheem ؑ)." (The Jews could not prove this from their Torah, and did not take up the challenge.)

فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ٩٤

94. Whoever invents a lie about Allaah after this (after it has been made clear that camel meat was not forbidden during the time of Ibraheem ؑ), then these are indeed the unjust ones (for lying about Ibraheem ؑ).

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ٩٥

95. Say, "Allaah has spoken the truth!" So follow the religion of Ibraheem, which is not inclined towards any deviation (error) but is inclined to the straight way (the path of Allaah). He (Ibraheem) was never from the Mushrikeen (so abandon worshipping Uzar ؑ Isa ؑ, the priests and the rabbis).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ٩٦

96. Indeed the first house designated (appointed and set up) **for man** (as a direction to worship Allaah) **was the one at Bakkah** (Makkah) **which is blessed and a guidance for the** (people of the) **universe.**

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٦﴾

97. In it are clear signs; (among these is) **the Maqaam** (A stone upon which Ibraheem ؑ used to stand to build the Kaabah) **of Ibraheem** ؑ. **Whoever enters it** (the Haram of Makkah) **shall be safe.** **Hajj** (pilgrimage to show love for Allaah) **to the House** (the Kabah) **is a duty that people who are able to find a way there owe to Allaah** (therefore Muslims who can afford to go to Makkah to perform Hajj have to do so). **Whoever rejects** (this obligation), **then** (it should be borne in mind that) **surely Allaah is Independent of the entire universe** (Allaah does not need man's worship. Man benefits only himself by worshipping Allaah).

قُلْ يَٰ أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ ۖ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٧﴾

98. Say, “O Ahlul Kitaab! **Why do you disbelieve in the Aayaat of Allaah when Allaah is Witness over what you do?**” (He knows your evil thoughts and intentions and you know that He will punish you for your kufr.)

قُلْ يَٰ أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٨﴾

99. Say, “O Ahlul Kitaab! **Why do you prevent the person with Imaan from the way of Allaah** (from Islam), **seeking** (to make it seem as if there is) **some crookedness** (flaws) **in it, when you are yourselves witnesses** (to the truth of Islam)? **Allaah is not unaware of what you do** (He is fully aware of your treachery and will soon punish you for your wrongdoing).”

يَٰ أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّكُمْ بَعْدَ إِيْمَانِكُمْ كُفْرِينَ ﴿٩٩﴾

100. O you who have Imaan! If you obey a party from those who have been given the **Book** (the Jews and the Christians), **they will turn you into Kaafiroon after your Imaan.** (Muslims should therefore not be deceived by the mischief mongers who want them to discard Imaan.)

وَكَيْفَ تَكْفُرُونَ أَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٠﴾

101. How can (it be possible that) **you commit kufr when the** (inspiring) **verses of Allaah are recited to you and the Rasool** (of mercy, kindness and guidance) **is in your midst? Whoever holds fast to Allaah** (the Qur'aan and Sunnah) **has certainly been guided to the straight path** (of guidance and salvation).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

102. O you who have Imaan! Fear Allaah (*His punishment always*) **as He should be feared** (*by obeying all His commands*) **and do not die except as Muslims** (*do not do anything that will remove you from the fold of Islaam and dedicate your life and death solely for Islaam*).

وَاَعْتَصِمُوا إِحْبِلَ اللَّهِ جَمِيعًا وَلَا تَفْرُقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

103. Hold fast onto the rope of Allaah (*Islaam and particularly the Qur'aan as understood by the sayings of Rasulullaah ﷺ and the pious predecessors*) **all of you together, and do not separate** (*because Allaah's mercy lies in unity*). **Recall Allaah's favour to you** (*referring particularly to the Ansaar of Madinah*) **when you were enemies and He** (*Allaah*) **created love between your hearts. Then you became brothers by His grace. You were on the edge of an abyss** (*pit*) **of fire** (*of Jahannam because you were steeped in kufr and disobedience*) **and He rescued you from it** (*by making you Muslims*). **In this way, does Allaah explain His Aayaat to you so that you may be guided** (*you will certainly be guided if you are steadfast on Islaam and leave the many destructive ways*).

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

104. There should be a group from you (*the Ulama and those adequately trained for this purpose*) **who invite towards** (*all that is*) **good, command** (*others to do*) **what is right** (*as accepted by all*) **and forbid** (*others from*) **evil** (*as perceived by all*). **These** (*people who do this*) **are indeed the successful ones** (*those who have reached their goal*). (*The good and evil mentioned in this verse refer to what the Shari'ah defines as good and evil.*)

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

105. Do not be like those (*Jews and Christians*) **who separated** (*into denominations because of their desires*) **and disputed** (*about the basics and essential aspects of their religions*) **after clear signs had come to them. There shall be a terrible punishment for such people...**

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

106. ...on the day (*of Qiyaamah*) **when some faces will be illuminated** (*bright with joy because they belonged to the Ahlus Sunnah wal Jamaa'ah*) **while others shall be gloomy** (*depressed and scared*)

because of their kufr, hypocrisy and impiety). As for those whose faces shall be gloomy, it will be said to them (to reprimand them), “Did you commit kufr (Become apostates, hypocrites, unbelievers, innovators, sinners, transgressors) After Having Imaan? So taste the punishment because you committed kufr.”

وَأَمَّا الَّذِينَ ابْصُرَتْ وُجُوهُهُمْ فَنُورٌ رَّحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

107. As for those whose faces shall be illuminated, they will be in the mercy of Allaah (in Jannah), where they shall live forever.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

108. These are the Aayaat of Allaah that We recite to you in truth. Allaah has no intention of oppressing (anyone in) the universe (Allaah will neither deprive anyone of their rewards one deserves nor punish anyone for a sin not committed).

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾

109. To Allaah alone belongs whatever is in the heavens and the earth and to Him alone will all matters return (He will judge all matters on the Day of Qiyaamah).

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

110. You (the followers of Muhammad ﷺ) are the best of all nations who have been raised for (the benefit and salvation of) mankind. You command what is right, forbid from evil (kufr, shirk, wickedness, etc) and believe in Allaah (Umar رضي الله عنه said, “Act on this verse to be included in the Ummah of Muhammad ﷺ.”). If the Ahlul Kitaab were to have Imaan, it shall be better for them. Some of them are Mu'mineen (they reform themselves and others) while most of them are disobedient (Kuffaar).

لَنْ يَضُرَّكُمْ إِلَّا أَذًى طَوِيلٌ يَقَاتِلُوكُمُ يُولَوْكُمْ الْأَدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١١١﴾

111. They (the Jews) will never be able to hurt you except for a little bit of harm (which they may cause with their statements and insults). If they fight you (in battle) they shall turn back and flee. Thereafter they shall have no assistance. (All praise be to Allaah.)

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُ وَبِغَضِبِ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

112. Disgrace (humiliation) **has been struck on them** (on the Jews) **wherever they may be found except** (that the disgrace may be temporarily relieved) **by a rope** (treaty) **from Allaah and a rope from people** (they will therefore be left in peace when they enter into a treaty with the Muslims). **They return with** (they deserve) **the wrath of Allaah and homelessness has been struck on them. This** (disgrace and homelessness) **is because they used to reject the Aayaat of Allaah and wrongfully murder the Ambiyaa. This is because they were disobedient** (to Allaah) **and used to overstep the limits** (that Allaah set).

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَتَلَوْنَ آيَاتِ اللَّهِ أَنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٢﴾

113. They (the Ahlul Kitaab) **are all not alike. From the Ahlul Kitaab is a group who are upright** (steadfast on the truth). **They recite the verses of Allaah in the hours of the night and prostrate** (when performing salaah).

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٣﴾

114. They believe in Allaah and the Last Day, they command (others to do) **what is right, forbid evil and hasten to do good deeds** (are humble and obey). **These** (people) **are from among the righteous ones.** (At the same time, there are others from the Ahlul Kitaab who do not share these beliefs and are not among the righteous.)

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِهِ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٤﴾

115. Whatever good they do shall not be rejected (by Allaah. In fact, the Ahlul Kitaab who become Muslims will receive double reward). **Allaah is Aware of those with Taqwa** (and will reward them for the good they do).

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٥﴾

116. Indeed neither the wealth nor the children of the Kuffaar shall benefit them against Allaah. These are the people of the fire (of Jahannam) **where they shall live forever.**

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ ﴿١١٦﴾

117. The example of that (wealth) **which they** (the Kuffaar) **spend in the life of this world** (to

oppose Islaam and the pious ones) is like an icy wind that strikes the crops of people who have wronged themselves (by committing kufr), (completely) destroying it. (In this manner, the wealth of the Kuffaar will not benefit them at all in the Aakhirah.) Allaah did not wrong them (by depriving them of the benefit of their wealth) but they wronged themselves (by rejecting Islaam).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْتُونَكُمُ خَبْرًا لَّا وُدُّوْا مَا عَنِتُّمْ قَد بَدَتْ الْبُغْضَاءُ
مِن أَقْوَاهِهِمْ وَمَا تَخْفَى صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

118. O you who have Imaan! Do not take as confidants (as intimate friends with whom you share secrets) those besides your own (Muslims). These people (non-Muslim) will spare no pains to ruin you (materially and spiritually). They wish for that which causes you suffering. Enmity (jealousy, hatred) has been made clear from their tongues, but what (enmity, malice, rage) their hearts conceal is far worse. (enmity, malice, rage, hatred) Indeed We have made the Aayaat clear to you if you will (attempt to) understand.

هَآئِنَّمَا أُورِثُواْ مُجْبَوْنَهُمْ وَلَا يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا الْقُومُ قَالَُوا آمَنَّا وَإِذَا خَلَوْا عَضُّواْ
عَلَيْكُمْ أَلْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُواْ بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

119. You (Muslims) are the ones who love them (the Kuffaar because of your relationships with them) though they have no love for you (because they dislike your Deen) and (this is despite the fact that) you believe in all the Books (in all the previous divine scriptures theirs included - whereas they do not believe in your Qur'aan). When they meet you they say, "We have Imaan," but when they are alone they bite their fingertips in rage (because of the spread of Islaam and the brotherhood of the Muslims). Tell them, "Perish in your rage (because you will never have the pleasure of seeing Islaam fail)! Surely Allaah is Aware of what is within (your) hearts (and Allaah has also informed the Mu'mineen about this)."

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تَصِبْكُمْ سَيِّئَةٌ يَّفْرَحُواْ بِهَا وَإِنْ تَصَبِرُواْ وَتَتَّقُواْ لَا يَضُرَّكُمْ كَيْدُهُمْ
شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

120. It upsets them if good (unity, victory, prosperity) comes to you (Muslims) and they rejoice if misfortune (hardship, difficulties) strikes you. If you exercise sabr and adopt Taqwa, their schemes cannot affect you in the least. Verily Allaah encompasses (has complete knowledge of) their actions (and will punish them accordingly and make their schemes fail).

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾

121. (O Muhammad! Remember the time during the Battle of Uhud) When you set out from your family (from Madinah) in the morning to station (place) the Mu'mineen at their positions for battle. Allaah is All Hearing, All Knowing.

إِذْ هَمَّتْ طَّائِفَتَيْنِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾

122. When two groups from you (the Banu Haaritha and Banu Salma tribes) **were on the verge of losing courage** (and deserting the Muslims, Allaah is their Protecting Friend (Allaah kept them steadfast and they stayed on to fight with the Muslim army). **In Allaah alone should the Mu'mineen rely.**

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

123. Allaah had undoubtedly assisted you (Muslims) **at Badr when you were in a weak position** (with a smaller army and few weapons). **So fear Allaah to express gratitude to Him.**

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾

124. (O Muhammad ﷺ remember also the time) **When you told the Mu'mineen, "Is it not sufficient for you that your Rabb reinforces** (aids) **you with three thousand angels,** (specially) **dispatched** (descending from the heavens to assist you against the enemy)?"

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾

125. Certainly (this is sufficient)! (Furthermore) **If you adopt Taqwa** (patience, fortitude and abstain from disobedience and adopt piety) **and if they** (the enemy) **attack you this instant,** (then to remove your anxiety) **your Rabb shall reinforce you with five thousand marked angels.** (Allaah then sent five thousand mounted angels to assist the Muslims in the battle, each angel wearing a turban.)

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

126. Allaah had granted this (assistance) **only so that it may be good news for you** (Muslims, to remove your anxiety) **and so that your hearts may be comforted by it** (and you may then be able to fight with greater courage, ease and tranquillity). **Assistance is only from Allaah** (and not from large armies and equipment), **The Mighty, The Wise.** (No one can totally comprehend the actions of Allaah.)

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾

127. (Allaah had granted this assistance for your confidence and courage and also so) **That He may destroy a party of the Kaafiroon** (when they are killed or captured in battle) **or disgrace** (humiliate and defeat) **them** (when they lose the battle despite being better equipped) **so they return as losers** (defeated and humiliated).

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾

128. (When Rasulullaah ﷺ cursed the Mushrikeen during the Battle of Uhud because they had injured him, Allaah said) **You have no choice in the matter** (of punishing the Mushrikeen. Only Allaah decides if and when people ought to be punished). (If Allaah will,) **He shall grant them the ability to repent** (and become Muslims) **or He may punish them** (if He chooses not to guide them to Islaam), **for they are indeed oppressors** (oppressing themselves by not becoming Muslims).

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ يُعْزِلُ مَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝١٢٨

129. To Allaah belongs what is in the heavens and whatever is on the earth (everything is in His control and none can question Him). He pardons whoever He wills and punishes whoever He wills. (He does what He wants.) Allaah is Most Forgiving, Most Merciful (no one can question Him).

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْا الرِّبٰۤاَ اَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝١٢٩

130. O you who have Imaan! Do not consume interest, (it causes misfortune and miserliness for there is no benefit in it) **compounding** (multiplying) it many times over. **Fear Allaah** (give up interest) so that you may be successful.

وَاتَّقُوا النَّارَ الَّتِيْ أُعِدَّتْ لِلْكَافِرِيْنَ ۝١٣٠

131. Fear (being punished in) the fire that has been prepared for the Kaafiroon (and which will also be home to those who consume interest)!

وَاطِيعُوْا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝١٣١

132. Obey Allaah and the Rasool ﷺ so that mercy (salvation) is shown to you. (To obey Rasulullaah ﷺ is to obey Allaah because Allaah commands that Rasulullaah ﷺ be obeyed.)

وَسَارِعُوْا اِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ ۝١٣٢

133. Hasten to the forgiveness (acts and codes of morality) of your Rabb (by fulfilling His commands) and to that Jannah which has the vastness of the heavens and the earth (to give us humans an idea of the size) . It (Jannah) has been prepared for those with Taqwa. (Although Jannah is much larger than the heavens and earth that we know, the comparison is merely to give us an idea of its enormous size.)

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِيْنَ الْغَيْظِ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝١٣٣

134. (The people with Taqwa are) Those who spend (their wealth to please Allaah when they are) in ease and adversity (experiencing difficulty); (the people of Taqwa are also those) who swallow (suppress) their anger and who forgive people (forgive those who wrong them and yet act pleasantly towards them). Allaah loves those who do good (and will therefore forgive them and reward them).

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ ذُنُوبَ
إِلَّا اللَّهُ ثُمَّ لَمْ يُصِرُّوْا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

135. (Those who do good are) Those who, if they carry out an open immoral act or oppress themselves (by committing any other sin), they think of Allaah and repent for their sins. Who can pardon sins besides Allaah? And (in addition to repenting) they do not intentionally continue (repeat) what (wrong) they do.

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ
الْعَمِلِينَ ﴿١٣٦﴾

136. The reward for these people shall be forgiveness from their Rabb and Jannaat beneath which rivers flow, where they shall live forever. Excellent indeed is the reward for those who work (to please Allaah, who repent and do good actions).

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

137. (The stories of the) Many practices (by which Allaah had dealt with the people) have passed before (have been related to you) you so travel on the earth and see what was the end of those who rejected (Imaan). (Muslims should therefore not be despondent and depressed about the hardship that the Kuffaar give them because Allaah's assistance will soon come their way as happened in the past when the Kuffaar were destroyed by Allaah's punishment. Allaah always allows the truth to prevail.)

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

138. This (Qur'aan) is a discourse (lesson) for mankind, (a means of) guidance and a lesson for those with Taqwa (because those without Taqwa do not want to take heed).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٣٩﴾

139. Do not be weak (or lose courage against your enemies) and do not grieve (over your losses) for you shall be elevated (triumphant and in a superior position over your enemies) if you are (true) Mu'mineen (steadfast in Imaan, obeying Rasoolullah ﷺ and having full conviction).

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ
اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

140. If you have been injured (in battle), then (bear in mind that) definitely the enemy have also been injured in the same way. These are the days that We cause to alternate between people (when each party has days of victory and days of defeat), so that Allaah may (make people) know those who have (true) Imaan (and are not hypocrites) and so that He may make martyrs among you. (When Muslims are killed in battle, they are given the great opportunity of receiving the honour of martyrdom.) Allaah does not like the oppressors (especially those who abandon the Muslims at the time of battle).

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِينَ ﴿١٤١﴾

141. (Referring to the Battle of Uhud, Allaah say that He alternates victory and defeat between nations) So that Allaah may purify the Mu'mineen (from their sins through suffering defeat) and destroy the Kaafiroon (when the Muslims defeat them).

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

142. Do you think that you will enter Jannah (through mere comfort and relaxation) when Allaah has not yet (made) known (to people) those of you who exert themselves (in Jihaad, experiencing difficulty and hardship) and those who exercise sabr? (Those who sincerely exert themselves for Islaam and those who exercise sabr deserve Jannah because of their efforts. Such acts qualify them for entry into Jannah.)

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

143. (The Muslims who did not participate in the Battle of Badr were eagerly awaiting another battle so that they may have the opportunity to become martyrs. With reference to this, Allaah says,) Indeed you used to wish for death (martyrdom) before meeting with it. Now you have seen it (death) before your own eyes (during the Battle of Uhud). (Rasulullaah ﷺ said that one should not pray to meet the enemy in battle, but should remain steadfast when the occasion of battle arises.)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

144. (When the Mushrikeen spread the rumour during the Battle of Uhud that Rasulullaah ﷺ had been killed, Allaah responded by saying,) Muhammad ﷺ is but a Rasool (of Allaah and not a god). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam on the false witness of the hypocrites)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen).

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

145. A person (anyone) shall die only by the command of Allaah, (at a time that is) recorded (in the Lowhul Mahfoodh), fixed (and therefore can neither be earlier nor delayed). Whoever desires the reward of this world, We shall give him from it (he will get only what has already been destined for him and receive nothing in the Aakhirah). Whoever desires the reward of the Aakhirah, We shall grant him from it (together with what is destined for him to have in this world). We will soon reward the thankful ones (who express gratitude by recognising the bounties of Allaah).

وَكَايْنٍ مِّنْ نَّبِيٍّ قُتِلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكْبَرُوا لِلَّهِ يُحِبُّ الصَّابِرِينَ ﴿١٤٥﴾

146. Many were the Prophets with whom large numbers of righteous (pious, religious) men fought. They never lost courage with all (the hardship and difficult) that afflicted them in the path of Allaah (even though they were hurt, faced enormous difficulties and their Prophets were killed), neither did they weaken (in Imaan) or become helpless (they never gave up). Allaah loves the steadfast ones.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٦﴾

147. Their only cry (when faced with difficulties) was that they would say, “O our Rabb, forgive us our sins and our transgressions (shortcomings) in our affairs (because of which we are suffering). Keep our feet firm (so that we remain committed to our Creator) and help us against the nation of Kaafiroon.”

فَاثُمَّ اللَّهُ تَوَابَ الدُّنْيَا وَحَسَنَ تَوَابِ الْآخِرَةِ ط وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٧﴾

148. So (in response to their prayers and patience) Allaah granted them the reward of this world (His assistance, honour and victory over their enemies) and an excellent reward in the Aakhirah. Allaah loves those who do good (and will reward them).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُدْخِلُوكُمْ عَلَىٰ آعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٨﴾

149. O you who have Imaan! If you obey the Kuffaar (take their advice), they will turn you back on your heels (turn you away from Islaam), causing you to return as losers (in both worlds).

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٤٩﴾

150. Nevertheless, Allaah is your (only) Protecting Friend and He is the best of helpers (you should therefore obey Him instead of them).

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُزَلِّ بِهِ سُلْطَانٌ وَمَا لَهُمْ
النَّارُ وَيُسْ مَتَوَى الظَّالِمِينَ ﴿١٥١﴾

151. We shall soon cast fear (*terror*) into the hearts of the Kuffaar because they ascribe partners to Allaah (*an act*) for which no justification has been revealed. Their abode (*Place in the Aakhirah*) is the Fire (*of Jahannam*), and it (*Jahannam*) is indeed an evil abode (*place*) for the oppressors (*the wrongdoers*).

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَ
عَصَيْتُمْ مِّنْ بَعْدِ مَا أَرْبَكُم مَّا تَجِبُونَ مِّنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ
ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

152. Most assuredly Allaah fulfilled His promise to (*assist*) you (*Muslims*) when you killed them (*the Mushrikeen*) with His permission (*And you continued to gain the upper hand in the Battle of Uhud because of Allaah's assistance*) until (*the time came when*) you (*some of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ* who were ordered to guard a mountain pass) lost courage, disputed about the order (*to guard the pass*) and disobeyed (*the order to guard the pass regardless of what happens*) after you were shown what you liked (*after you saw the other Muslims gathering the booty. When this happened, Allaah's assistance was withdrawn*). Some of you sought the world (*the booty*) while some of you sought the Aakhirah (*choosing to remain posted at the pass and giving their lives defending it*). Then Allaah turned you away from them (*gave you an excuse to turn away from fighting the Mushrikeen, causing you to desert your posts at the pass*) to test you (*to test who will obey orders and remain on duty and who will not*). Undoubtedly He (*Allaah*) has already pardoned you and verily Allaah is Most Kind towards the Mu'mineen. (*Since Allaah had forgiven the Sahabah رَضِيَ اللَّهُ عَنْهُمْ for this, it is not permissible for anyone to criticise them for it.*)

إِذْ تَصْعَدُونَ وَلَا تَلُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأَنَابَكُمْ عَمَّا بَغِمَ
لَكُمْ لَاتَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

153. (*Remember the time*) When you were rushing away (*from the battlefield in confusion because the Kuffaar were gaining the upper hand for a short while*), not turning back for anyone as the Rasool ﷺ was calling to you from behind (*calling you from the battlefield to regroup around him*). Then He (*Allaah*) substituted (*replaced your*) one distress (*of facing defeat*) with another (*the rumour that Rasoolullah ﷺ was killed*) so that you may neither grieve over that which you missed (*the booty*) nor over that which afflicted you (*the pain and defeat*). (*Being afflicted by distress several times hardens one to it so that the hardship becomes easier each time.*) Allaah Knows well what you do (*is aware of your conditions, intentions and deals with you accordingly*).

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمْنٌ نَّاعَسًا يَغْشَى طَافِئَةً مِّنْكُمْ وَطَافِئَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ

بِاللَّهِ عَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةُ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ
مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ
عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿١٥٩﴾

154. Then, after the distress, Allaah sent serenity (peace) down on you, (in the form of) a light sleep (a sign of victory) that overcame a party of you while another party (the hypocrites), concerned with themselves (concerned only with their own safety), thought of Allaah what was untrue, a thought of ignorance (they believed that Allaah would not assist Rasulullaah ﷺ). (Upset that their opinion to defend Madinah from within the city instead of marching to Uhud was not accepted) They (the hypocrites) said, “Do we (not) have any say in affairs (in the course of action)?” Tell them, “Every matter rests with Allaah (everything happens as Allaah wills) !” They (the hypocrites) hide in their souls what they do not disclose to you (they hide their hatred for the Muslims and their kufr). They say, “If we had any say in the matter (if our opinion was taken) we would not be killed here (at Uhud) !” Tell them, “Even if you were in your homes, those who were destined to be killed would have emerged towards their resting places (the places where they are destined to die because whatever Allaah decrees must come to pass).” (All this took place at Uhud) So that Allaah may test what (sincerity or hypocrisy) is within your hearts and purify that (incorrect conviction) which is within (or which may enter) your hearts. Allaah knows what is within the hearts. (Although Allaah knows what hearts conceal, He exposes it to people through trials and tests in this world.)

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَيْنِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ
عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٦٠﴾

155. Those of you who fled on the day when the two masses (the Muslim and Mushrik armies) clashed (at Uhud) were caused to falter by Shaytaan because of some of the actions that they carried out (disobeying the order of Rasulullaah ﷺ). Without doubt Allaah has forgiven them (the Sahabah رَضِيَ اللَّهُ عَنْهُمْ). Therefore none has the right to criticise them). Surely Allaah is Most Forgiving, Most Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرُّوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى
لَوْ كَانُوا عِنْدَنَا مَا تَوَلَّوْا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٦١﴾

156. O you who have Imaan! Do not be like the Kuffaar (the Munaafiqeen) who say about their brothers when they travel in the land (and pass away) or are fighting soldiers (who lose

their lives in Jihaad), "If they were with us, they would not have died nor been killed!" (Do not speak like them because the only result of their statement is) That Allaah shall make this (statement) a source of regret in their hearts (when they realise the error of the statement especially in the Aakhirah). Allaah gives life and death (this is a basic belief), and Allaah sees all that you do." (We will receive what is due to us.)

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

157. Should you be martyred in the path of Allaah (in Jihaad) or die (while striving for Allaah's Deen), then verily the forgiveness from Allaah and His mercy are better than all (the pleasures and wealth) that they (the Munaafiqeen) amass.

وَلَيْنَ مُتُّمْ أَوْ قُتِلْتُمْ لَأِذَا إِلَى اللَّهِ تَخَشَرُونَ ﴿١٥٨﴾

158. If you die or are martyred, then to Allaah shall you be gathered (in the Aakhirah where you will be rewarded for your good actions).

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

159. It is because of the mercy of Allaah that you (O Muhammad ﷺ) are lenient (gentle, forgiving, soft-hearted) with them (with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ). If you had been ill-tempered and hard-hearted, they would have all dispersed (run away) from you. So pardon them, seek forgiveness for them and consult with them in matters (Rasulullaah ﷺ therefore consulted with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ very often). When you have taken a firm decision (after consulting with the knowledgeable ones), then place your trust in Allaah (and not on your own resources and decision). Verily Allaah loves those who place their trust in Him (and will surely assist them).

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُكُمُ فَمنَ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

160. If Allaah helps you (as in the Battle of Badr), then none can overcome you, and if He leaves you without assistance (as in the Battle of Uhud), then who is there to help you? Only in Allaah should the Mu'mineen trust.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُظَ وَمَنْ يَغْلُظْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تَوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْأَمُونَ ﴿١٦١﴾

161. (When Rasulullaah ﷺ was accused of taking a shawl that belonged to the booty, Allaah revealed the verse

stating,) **It is not (possible) for any Nabi to deceive (to be dishonest or hypocritical).** He who deceives shall bring the object of his deceit (be held accountable for the item) **on the Day of Judgement.** Then every soul shall be repaid in full for what it had earned (in this world) and will not be oppressed (none shall be deprived of any reward or be punished for what s/he did not do).

أَفَمِنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَبُئْسَ الْمَصِيرُ ﴿١٦٢﴾

162. Can the one (the Nabi) who follows (pursues) the pleasure of Allaah be like he who returns with (who deserves) Allaah's anger (because of his sins) and whose abode shall be Jahannam? It (Jahannam) is indeed the worst of abodes!

هُمْ دَرَجَتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرَتِهِمْ يَعْمَلُونَ ﴿١٦٣﴾

163. They (those who please Allaah and those who earn His anger) are different in rank with Allaah. Allaah sees whatever they do.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾

164. Allaah has certainly favoured the Mu'mineen by sending in their midst a Rasool (Rasulullaah ﷺ) from among them who recites to them His verses (of the Qur'aan), purifies them (from corrupt beliefs, Shirk, disobedience) and teaches them the Book (the valid meaning of the Qur'aan) and wisdom (the Sunnah). There is no doubt that these people were in open error before this (misguided before the coming of Rasulullaah ﷺ).

أَوَلَمَّا أَصَابَكُمْ مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

165. (Why was it that) When a calamity befell you (the temporary defeat at Uhud when 70 Muslims were martyred), you (some Muslims) said, "Where has this come from? (How can we be defeated when we support the truth and Allaah's prophet is with us?)" when you had already afflicted (a calamity) twice the magnitude (to the Mushrikeen during the Battle of Badr)? Say (to those who ask this), "It is from yourselves (the defeat is because of your own doing when some of you disobeyed Rasulullaah ﷺ's order to guard the mountain pass) !" Verily Allaah is Able to do all things (He has control over everything. He chooses whom He wants to assist and whom He does not want to assist. He has control over everything).

وَمَا أَصَابَكُمْ يَوْمَ التَّتَى الْجَمْعُ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

166. Whatever (difficulties) afflicted (happened to) you on the day the two armies clashed (at

Uhud) was by the decree (order) of Allaah and (Allaah made it happen) so that He may (make people) know who the (true believers) Mu'mineen are...

وَلْيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوَادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

167. ...and so that He may (make people) know who the hypocrites are. (Consequently, people knew who the hypocrites were when they deserted the Muslim army before the battle.) (The hypocrites are) Those to whom it was told (when they began leaving the Muslims army), "Come and fight in the way of Allaah or (a least) defend (yourselves and your city even as noncombatant members of the army) !" They replied, "If we knew (that) fighting (would be of any benefit against such odds), we would have definitely followed you." That day they (the hypocrites) were closer to kufr than they were to Imaan. They spoke with their tongues what was not in their hearts (they claimed to have Imaan when they did not). Allaah knows well what they conceal (in their hearts that the Muslims should be defeated).

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ لَاحِقُوا غُزَاؤُنَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

168. (The hypocrites are) Those who while sitting (idle, without participating in Jihaad) say about their brothers (who were martyred in Jihaad), "If they had followed us (and stayed behind), they would not have been killed." Tell them, "Then ward off death from yourselves if you are indeed truthful (in your claim that staying at home and avoiding Jihaad will save you from death)."

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

169. Never consider those killed in Allaah's way (while striving to uplift, defend or maintain Allaah's Deen) to be dead. Indeed they are alive, (and are) being sustained by their Rabb (although we are unable to perceive this).

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۚ أَلَا خَوْفٌ عَلَيْهِمْ ۖ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

170. They are delighted with what their Rabb gives them from His bounty (favour). They rejoice for the sake (on behalf) of those coming after them who have not yet joined them (as martyrs in the Akhirah), (delighted about the fact) that no fear shall overcome them, nor shall they grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ ۚ وَاللَّهُ لَا يَضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

171. They (the martyrs) rejoice about the bounty from Allaah (His pleasure at their actions) and

His grace (the rewards and high ranks He gives them) and because Allaah certainly does not waste the rewards of the Mu'mineen (Instead, Allaah multiplies the reward many times).

مَعَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ الَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ١٧٢

172. (For) Those who answered the call of Allaah and the Rasool ﷺ (by marching to fight the Mushrikeen again after the Battle of Uhud) after injury had afflicted them; for those of them (from this group) who do good and adopt Taqwa is a great reward.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ١٧٣

173. (These men are) Those (Sahabah رَضِيَ اللَّهُ عَنْهُمْ) who were told by people (of Makkah), "Verily the enemy (the Mushrikeen) has gathered (in great strength to fight) against you, so fear them (and do not march to meet them)." (However, instead of being afraid) This only increased their Imaan and they said, "Allaah is Sufficient for us (all the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and others like them) and He is the Best of Helpers." (Allaah then instilled fear into the hearts of the enemy and they did not have the courage to fight the Muslims. While the Muslims waited for the Mushrikeen, they engaged in some trade and earned handsome profits.)

فَانْقَلَبُوا بِنِعْمَةِ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ١٧٤

174. So they (the Muslims) returned (home) with Allaah's bounty and grace (with the profits from the trade they carried out) without any harm touching them; and (in addition to this) they pursued the pleasure of Allaah (by obeying His commands). Allaah is the Possessor of great bounties (and will shower these on those Muslims who obey Him).

إِنَّمَا ذُكِّرْتُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ ١٧٥

175. It was only Shaytaan who frightened (who attempted to make you Muslims scared) of his friends (the Kuffaar). So do not fear them but fear (disobeying) Me if you are (true) Mu'mineen (one fearing Allaah).

وَلَا يَحْزَنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ١٧٦

176. Let those who hasten into kufr not grieve you (do not let their kufr distress you). They can never harm (the Deen of) Allaah in the least (but will harm only themselves). Allaah wishes to grant no portion for them in the Aakhirah (in Jannah) and they shall have a dreadful punishment.

إِنَّ الَّذِينَ اسْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ١٧٧

177. Verily those who purchase (take) **kufr** (unbelief) for Imaan can never harm (the Deen of) Allaah in the least (even if they have to join forces). They shall have a painful punishment.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا أُمِّلُوا لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا لِيُزِدُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

178. Those who commit **kufr** should never think that the respite (the extra time to earn the pleasures of the world and their long lives that) We give good for them. We grant them respite only so that they increase in sin (thereby deserving more punishment) and they shall suffer a most disgraceful punishment.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمُونُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

179. It is not for Allaah (not the intention of Allaah) to leave the Mu'mineen in the same condition that you (the masses) are (with Mu'mineen and Munaafiqeen being treated in the same manner) until He separates the impure (Munaafiqeen) from the pure (Mu'mineen). (Allaah therefore created tests such as the Battle of Uhud which made it clear who the Munaafiqeen were.) Allaah does not inform you (common people) of the unseen (of the identities of the Munaafiqeen), but Allaah chooses whom He pleases from His Rusul (to pass on this information. Consequently, Allaah informed Rasulullaah ﷺ about the identities of every Munaafiq). So believe (and have conviction) in Allaah and His Rusul. If you have Imaan and adopt Taqwa (ensuring that you abstain from hypocrisy), you shall have a grand reward.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾

180. Those who are miserly with what Allaah has given them from His bounty (especially miserly in spending for Jihaad) should never think that this (miserliness) is best for them. Indeed it is worse for them. That (wealth, etc) with which they are miserly shall soon be tied to their necks (like a yoke) on the Day of Judgement. To Allaah belongs the inheritance of the heavens and the earth (because everything will be left entirely to Him when Qiyaamah takes place) and Allaah is Informed of what you do (and will compensate you for whatever you spend for His pleasure).

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

181. Allaah had undoubtedly heard the statement of those (Jews) who said (out of spiritual blindness and depravity), "Surely Allaah is poor and we are rich!" We shall soon record (in their book of Actions) what they say and (also record) their unjust killing of the Ambiya. We will

tell them (when they are suffering their punishment in the Aakhirah), “Taste the punishment of the Blaze (Burn as you had burnt the hearts of Allaah's friends with your taunts and mockery)!”

ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾

182. (They will also be told) “This (punishment) is because of that (sins) which your own hands presented (which you carried out) and Allaah is no oppressor to His bondsmen (you are being punished because you deserve the punishment).”

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا الْآلَاءُ نُوْمِنُ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بُرْهَانٌ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَ كُمْ رَسُولٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صٰدِقِينَ ﴿١٨٣﴾

183. (The same Jews are) The ones who said (to Rasoolullah ﷺ), “Verily Allaah has taken a promise from us (in the Torah) that we should not believe in any Rasool until he brings us an offering (something to sacrifice for Allaah) that will be consumed by a fire (from the sky to indicate that it has been accepted).” (O Muhammad ﷺ) Tell them (these Jews), “Indeed many Rusul had come to you before me with clear signs (miracles) as well as with that which you speak of (the offering which was consumed by a fire from the sky). So (instead of believing in them) why did you kill them (these Prophets) if you are indeed truthful (in your claim that you will believe if you see the miracle of the fire consuming the offering)?”

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾

184. So if they (the Jews and other stubborn people) reject you (O Muhammad ﷺ) then (do not lose hope and become despondent because) many Rusul before you were also rejected who (also suffered the same plight even though they) had come with clear signs (miracles), scriptures and the illuminated book.

كُلُّ نَفْسٍ ذٰئِقَةُ الْمَوْتِ وَلِنُمَاتُوْهُنَّ اٰجُورَ كُمْ يَوْمَ الْقِيٰمَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا مَتَاعُ الْغُرُوْرِ ﴿١٨٥﴾

185. Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full (although partial rewards are received in this world and in the grave). Whoever is saved from the Fire (of Jahannam) and entered into Jannah shall truly be successful. The life of this world is merely an enjoyment (place, wealth) of deception (because after a limited period of enjoyment, it will come to an end).

لَتُبْلَوْنَ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِيْنَ اٰوتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنْ الَّذِيْنَ اَشْرَكُوْا اَذٰى كَثِيْرًا وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٨٦﴾

186. Most assuredly you will face tests in your wealth and in your persons (health, fear, worries, difficulties involving close ones, etc). **You will (also) definitely hear much painful abuse** (including lies, propaganda, rumours) **from those who have been given the Book before you** (the Jews and the Christians) **and from those who commit Shirk.** **If you are patient and adopt Taqwa** (piety and fortitude), **then surely these (qualities) are from the most resolute of matters** (one should be conscious of them at all times and combat evil with patience).

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُيِّنَتْ مَا يَشْتَرُونَ ﴿١٨٦﴾

187. (Do not forget the time) When Allaah took a pledge from those given the Book (from the scholars of the Jews and the Christians, saying), **“You must definitely explain it** (the divine Books) **to mankind and not conceal** (alter the meaning in) **it.”** **They then threw it behind their backs** (failed to practise its commands) **and sold it for a cheap price** (accepted bribes for issuing rulings that pleased people. In this manner, they broke the pledge). **Evil indeed was what** (wealth and status) **they bought.**

لَا تَحْسِبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٧﴾

188. Never think that those people (Kuffaar and sinful Muslims) **are safe from punishment who boast about what** (evil) **they do and who enjoy to be praised for what they did not do.** **They shall suffer a painful punishment** (do not think that they have escaped from the punishment).

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٨﴾

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189. To Allaah belongs the kingdom of the heavens and the earth (none can escape Him) **and Allaah has control over all things** (so please Him).

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

190. Verily in the (perfect and wonderful) **creation of the heavens and the earth** (and whatever is within them) **and in the alternation** (changing by rotation, revolution, orbit movement) **of the night and day are signs** (that show Allaah's great power) **for those who have intelligence** (who care to ponder).

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

191. (Those who have intelligence are) They who remember Allaah while standing, sitting and lying down (they do not forget Allaah at any time), **and they think about the creation of the**

heavens and earth (so that they may be able to see Allaah's greatness in this). (Then, amazed by Allaah's creation, they say) “Our Rabb You have not created all this without a purpose! (These things certainly display Your power and greatness and have not been created in vain) We glorify Your purity (none can ever be equal to You) so save us from the punishment of the Fire (of Jahannam).”

رَبَّنَا إِنَّكَ مَنْ تَدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٩٢﴾

192. (They pray further, saying) “Our Rabb, indeed You have disgraced (and humiliated) one whom You enter in the Fire (to suffer there forever). There shall be none to help the oppressors (those who die as Kuffaar).”

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمُوبِرْ بِكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿٩٣﴾

193. “Our Rabb, we have certainly heard the caller (Rasulullaah ﷺ and the Qur'aan) calling (people) to Imaan (saying), 'Believe in your Rabb!' so we believed. Our Rabb! Pardon our sins, remove from us (forgive) our evil actions (so that no one knows about them) and grant us death (so that we may be) with the righteous ones (in the Akhirah).”

رَبَّنَا وَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿٩٤﴾

194. “Our Rabb, grant us what (mercy, victory, supremacy) You have promised us through Your Rusul and do not disgrace (humiliate) us on the Day of Judgement. Verily You do not break Your promise.” (Although Muslims know well that Allaah never breaks His promises, they pray with these words hoping that Allaah will make them worthy of receiving what He has promised.)

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرُوا أَنِّي بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَاجَرُوا وَآخَرُ جُورًا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا أَوْ قَتِلُوا لَا أَكْفُرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَدْخِلَنَّهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۚ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿٩٥﴾

195. Their Rabb responds to them (accepts their prayer saying), “Surely I shall not put to waste the action of any person (who acts) from you, (whether the person is) male or female. You (males and females) are from each other (and deserve equal rewards). For those who migrate (leaving behind their homes, families and wealth), who are driven out of their homes (by oppression), who suffer pain in My cause (for My Deen), who fight (in Jihaad) and are killed, I shall most certainly remove from them (forgive) their evil actions and I will certainly enter them into Jannaat beneath which rivers flow.” (All of this is) A reward from Allaah. With Allaah are the best (worthy and deserving) rewards.

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ^ط

196. Let not the travelling about of the Kuffaar through the lands (without restriction to amass wealth) deceive you.

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمُ وَبُئْسَ الْمِهَادُ^{١٩٧}

197. It (their moving about and whatever they gain by it) is but a small enjoyment (which will soon come to an end) and (ultimately) their final abode will be Jahannam. It is a terrible abode indeed (which will be eternal).

لَكِنَّ الَّذِينَ اتَّقَوْا لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزِّلَ مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ^{١٩٨}

198. However, for those who fear their Rabb shall be Jannaat beneath which rivers flow, where they shall live forever. (This is the) Hospitality (what a host prepares for his guest) from Allaah and what Allaah has with Him is best for the righteous ones.

وَأَنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ^{١٩٩}

199. Without doubt there are those from the Ahlul Kitaab who believe in Allaah, in what has been revealed to you (Muslims) and what has been revealed to them (the Torah and Injeel). They humble themselves before Allaah (accept Islaam and fulfil all its requisites) and do not purchase a small gain (the wealth of this world) at the price of Allaah's verses (they do not hide the laws of their scriptures to maintain their leadership). The reward of these people (which is doubled) is with their Rabb. Verily Allaah is swift at reckoning (the day is near and accountability will be swift).

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَاصْبِرُوا وَارْطَبُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ^{٢٠٠}

ع

200. O you who have Imaan! Exercise sabr (remain steadfast in obedience and refrain from sins), compete in patience, continue doing good deeds (especially ensuring that the borders of Muslim countries are well guarded) and fear Allaah so that you may be successful (in reaching your goal).